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Sept 1917

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ances, and delays caused by our little friend have been set over against  
the good that has been accomplished by him, I think the balance will be  
in his favor and it will be found that he has been a great factor in the  
propagation of the Gospel in Korea.

J. W. HITCH.

THE KOREA MISSION FIELD  
September, 1917.

## NORTHERN PRESBYTERIAN ANNUAL MEETING.

The thirty-third Annual Meeting of the Chosen Mission of the Pres-  
byterian Church in the U.S.A. was held this year in Pyengyang, from  
June 24 to July 4. "Old Timers" remarked more than once that it was  
"real Annual Meeting weather;" for though it was only the end of June,  
the air was hot and humid and everything was "sticky." Early in the  
first week came a sultry rain, which was, however, welcomed by the  
hosts, who had already seen their strawberry patches dry up, before the  
guests arrived. The rainy days were interchanged with hot moist ones,  
which at least gave the spice of variety. However, taken all in all, the  
weather was not too uncomfortable. The gentlemen found it possible to  
keep their laundry bills down, by always being able to wear coats.

The Meeting officially opened on Sunday morning by the regular  
service of worship in the Women's Bible Institute,—where, by the way,  
all the sessions were held. Rev. H. E. Blair, of Taiku, the retiring mode-  
rator, led the service and preached a most helpful sermon, pointing out  
the revelation concerning God's person, in the Lord's Supper. Before  
the sermon, the usual baptismal service was held. Katharine Louise  
Hoffman, William Dayton Roberts, David Thomas Mowry, and Albert  
McFarland Smith were presented; Dr. Cyril Ross, Rev. C. L. Phillips,  
Rev. J. Y. Crothers performed the ceremony. Following the sermon,  
the Communion of the Lord's Supper was celebrated, Rev. H. E. Blair  
and Rev. W. N. Blair conducting the service.

In the afternoon, at 4.30, our Mission had the glad privilege to unite  
in worship with the Northern Methodist Mission, whose Conference was  
also in session in Pyengyang. Bishop Herbert Welch preached a most  
interesting sermon from the text, "Surely the Lord is in this Place,"  
pointing out the often forgotten immanence of God in the ordinary things  
of life. The Presbyterians were very happy to meet Bishop and Mrs.

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Welch, and welcome them to Chosen, and also to greet their other fellow laborers of the Methodist Mission.

The regular business session opened on Monday morning at 9 o'clock, by Mr. Blair, the retiring moderator being ruled out of the chair, when he wanted to make the presentation speech of a gavel to Mr. Koons, the new Chairman. The latter gave him a very early opportunity to do so, however. First he presented last year's gavel, which was in the shape of two spheres connected, and a handle. He likened it to many things. First to the Mission, one ball for Kangkei, the other for Taiku, the extreme north and south stations of our Mission. Then to two Annual Meetings, since Mr. Koons had had to moderate so much last year, due to Mr. Blair's absence. Then to two heads—Mr. Koons' and his own—since he hoped to have some chance to preside, to make up for last year. Next he presented a second gavel—the one for this year. It was composed of many old Korean coins, bound through the middle by a brass bar, and a silver plate on each end, a handle being attached. This represented the Korean people, from the millions of their hands, which had handled the money. It was also like Mr. Koons—his many varied traits of character all bound up in one personality; and finally like the Mission, many individuals, but bound together by a common purpose, into a hammer to smash the works of evil, and to build up a strong temple for God, here in Korea. Mr. Koons "came back" in characteristic style. He assured Mr. Blair that he would be given a chance to make up for last year, because he knew there were going to be times when both he and Mr. McCune, the vice-chairman, would want the floor at the same time.

Then proceeded the usual round of Mission business, reports of committees, references, elections, appointments, speeches, etc. The despatch with which the routine duties were executed was a thing to be admired by a new-comer. However, nothing got by unnoticed. A bad phrase, an under or over statement was pounced upon and sent back to the committee for re-statement.

There was a recess from 10:15 to 10:45, and then from 10:45 to 11:15, there was a half hour of devotion. Usually some member of the Mission led, but one morning, we were privileged to hear four of the local Korean pastors, two of whom led in prayer, and the other two spoke. Another time we heard from the Rev. Pooler, the delegate from the Scotch Mission in Manchuria; and once from Dr. Wells, who was in Pyengyang to say farewell, before going to America.

There were many afternoon sessions this year, because of the surprisingly large amount of business that came up.

The second Sunday, the usual Foreign Service was held in the afternoon; Rev. Archibald Campbell of Kangkei preached. Dr. W. M. Baird made a short farewell address to the Community.

It was hoped that adjournment could be reached by the night of July 3rd, but it was not, and the Fourth was desecrated. Someone objected, but Dr. Moffett quickly rose and said, "Mr. Chairman, the Continental Congress was in session on July 4th!" In the afternoon and evening, however, lost time was made up by the biggest Fourth of July



celebration Pyengyang ever saw. It began at 4 p.m. with a patriotic service at which Dr. Wells read President Wilson's speech, and the National hymns were sung. Then came the stunts for the children, enjoyed perhaps mostly by the staid grown-ups. A basket supper followed this, and was certainly appreciated, if amount of food consumed is any indication.

The same old line of necessary business was put through—percentages adjusted, requests granted or refused, apportionments made, changes planned; but there were a number of special actions which should be mentioned. The most important of these was that pertaining to Mission Schools. The Mission thought long and hard on the difficult situation and considered all sides, but finally came to the conclusion that for the present, at least, further negotiations with the Government were useless under the present law, no matter what the interpretation. The schools are to remain unregistered for the rest of the period of grace in hopes that the law concerning Private Schools will be changed.

Another important action concerns Manchuria. Mr. Pooler of the Scotch Mission in Manchuria, came to the meeting as a special delegate. He told of the Koreans in the territory and strongly urged our occupation of the field. Shin Bin Po was adopted by the Mission as the site for a new station, and we were assured that the Scotch Mission would establish a station there also, in connection with ours. Rev. and Mrs. W. T. Cook were assigned to the new station, with Rev. and Mrs. T. S. Soltau, who have been here for that work for the last three years. In some ways the step is one of extension, in that it requires the expense of a new station, and in that it is the grasping of a great opportunity to use the Korean church in other lands. But in other ways it is only a step of conservation, for the Koreans that have gone there, have gone right out from under our care—so many of them Christians from our own churches.

The Mission also voiced its opinion that it was not a wise plan to have future members go first to Japan for language study, but that the new people should first take up the tongue they were going to use most, and then later, if advisable, study the national language.

In assignment of work, the woeful lack of men was apparent. The apportionment committee had a most unenviable task of trying to make both ends meet, but couldn't succeed in filling all the urgent needs. A cable was even sent to a likely man in America, hoping that it would speed his decision to come out to fill a place that must be filled soon, somehow. Dr. and Mrs. Bigger and Miss Reiner were transferred to Pyengyang, the latter to reside at Andong until June. Of new workers expected Dr. and Mrs. Wm. R. Galbreath and Miss Jennie Mr. Rehrer were assigned to Kangkei, Miss Helen W. Anderson to Pyengyang and Miss Marjorie L. Hanson to Andong, Mr. and Mrs. H. H. Underwood are located in Seoul.

The special features of the Meeting were many. Each evening we had a "merry-go-round;" the guests of the several houses were traded off, so that each night they dined at a different board. This made a most pleasant way of renewing old acquaintances, and of forming new ones.

The ladies distinguished themselves most pleasingly, by serving iced-tea every afternoon. A great burden was lifted from the hearts of the mothers each morning by the Kindergarten for the kiddies, conducted by the older girls. This enabled the "Married Ladies" to attend more meetings.

We had a number of visitors, from Japan, China, and America. Among them were Miss Sherman, fraternal delegate from the Japan Mission, Mr. Pooler from Manchuria, who has already been mentioned, and Mr. F. N. D. Buchman, with three Yale men, on their way to China to prepare for Mr. Sherwood Eddy's meetings next fall. One morning Bishop Harris came in and greeted us, telling us how glad he was that he was no longer a "bishop" but just a "plain missionary."

The first Tuesday night there was a Glee Club and Band concert, given by the men of the Union College. The quality of the music surprised most of the audience, and all applauded Mr. Mowry's untiring efforts. On the second Monday afternoon, we were all invited to a small feast in the local Church school, given by the Pyengyang churches. Everyone who was able to go enjoyed it greatly. Saturday afternoon, there was a Baseball game, between the "old timers" from America, and the boys from the College. The Koreans "put it all over" the Westerners, and showed them how to play their national game, to the tune of 9-3.

The meeting could not have been completed without a "stunt-night," so although the Apportionment Committee were sweating over knotty problems, the rest gathered on Monday night and Dr. McCune and Dr. Whiting did their worst. They got valuable assistance from other members of the Mission.

The "Single Ladies' Frolic" also deserves honorable mention. On Saturday evening, all the single ladies gathered on Miss Best's lawn and had a picnic supper. Afterwards "in the gloaming," they froliced—playing "Farmer in the Dell," and "London Bridge is Falling Down." Mr. McMurtrie, our lone, (I didn't say "lonely,") single man was not there, but when the single ladies had their picture taken, after the big Mission picture, there was Mac in the centre of the group, looking as sweet and as maidenly as any of them.

The early date of the Meeting seemed very popular, except with the folks from Kangkei. The Educational people are especially helped; they don't have to leave their work as they did in September. Everyone is happy that the dark cloud of Annual Meeting is lifted, at least for this year, and they can spend the summer in peace. So after electing Dr. McCune of Syenchun, chairman for next year, and Mr. McFarland of Taiku, vice-chairman, the Mission set the date for next Annual Meeting for next June 23rd, to be either in Syenchun, or Pyengyang.

A. CAMPELL.



Pyongyang, Korea,

Sept. 28, 1917.  
SECRETARIES

Rev. A. J. Brown D.D.  
156 Fifth Ave., New York City.

Dear Dr. Brown:

I am enclosing a copy of an Address by Mr. Usami as delivered before the General Assembly in Korea and published in the Seoul Press. It is one you should see.

I am late in sending it for I have been struggling over the kind of a letter which should accompany it. I have written three and have about again come to the conclusion that I had better not attempt any comments upon Dr. Speer's visit to Korea and his report on the same. Letters are too greatly misunderstood and type has no power to express the spirit in which opinions are expressed.

However it is my duty to send you the enclosed clippings and also to give you certain facts in view of Mr. Usami's quotations from Dr. Speer's report. When such statements as those quoted by Mr. Usami are made by those who are friends of the cause much more harm is done than when made maliciously by enemies, for the latter are discounted but the former are credited and their statements made use of by those not in sympathy with the cause. Mr. Usami quotes Dr. Speer's address at the Central Church which I interpreted. Dr. Speer's question was as to how many in the audience were Christians and heard him 18 years before. Sixteen held up their hands. Dr. Speer reports that there were only 16 of the Christians of Pyongyang of 18 years before who are Christians now and then says "There were several thousands of Christians in Pyongyang then and it is inconceivable that of the men of that time only 16 should be living now."

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The facts are that the Roll Book of the time of his visit shows just 416 members and catechumens, many of these not residents of Pyongyang for this roll of 416 included those from 53 different towns and counties from 2 to 180 miles distant from Pyongyang; that many of these were over 60 years of age, approximately 80 of them being over 40 years old; that during those 18 years some 30 churches were set off from the Central Church; that the Japan-Russia War intervened when great numbers of the residents left Pyongyang not to return; that there were only 175 women in attendance upon the services, a total of about 500 upon both men's and women's Sabbath services and 300 upon the mid-week prayer meeting; that a rapid survey of the roll shows that of the 416 on the roll at that time there are now living 120 members of whom 11 are ordained Ministers, 17 Ruling Elders and 3 Bible Women, while many others dismissed to churches elsewhere are unknown by name to me and may be living members of those churches. The Ministers, Elders, and Bible women only are double the number represented by Dr. Speer as faithful.

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I have no desire to ignore any facts which show the leakage in the Korean Church but Dr. Speer's statement is not according to fact nor would his inference in its exaggerated form have been drawn by anyone acquainted with the facts. We had no intimation as to the inference he had drawn. Dr. Speer in his Report gives the losses for ~~three~~ <sup>four</sup> years as the losses for

Not too  
See Report

three years and so again exaggerates the leakage.

I do not think it would be profitable to spend the time it would take to thus point out all the statements in his report which need correction, but the use which is being made of them and the consequent misrepresentation which is involved calls for the statement that in my own judgment and that of many of my colleagues he has done grievous injury to the work in Korea. We have not been, nor are we, unwilling to face the facts which show the defects and failures in the work and I believe we welcome sympathetic criticism and are ready to profit by it. Certainly no one should be more eager to know the weak points in our work and to find the remedy than should we. The mischief and the injury done cannot now be undone but surely something



Dr. S.A. Moffett

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Pyongyang, Korea,  
Oct. 10, 1917.

Rev. A. J. Brown, D. D.  
156 Fifth Ave. New York City.

Dear Dr. Brown:

At a meeting of the Exec. Com. on Sept 4th. there were two questions transmitted to the Mission for a vote and as I have just received the vote from all stations I now send the result to you, with some information bearing upon the same. *No. voting members on field 52. necessary to pass 35.*

*Bd* No. 162. That we request the Board to appropriate Y1300.00 to rebuild the wall and foundation of the Dwight L. Potter Memorial Bible Institute Building at Kangkei. *Report with blueprints in Mr. Kay's property file.*  
Affirmative 46. Negative 0. Not voting 6. Passed.

Concerning this I enclose the report of Mr. E. L. Campbell made to the Ex. Com. on the order of the Annual Meeting of the Mission which requested him to investigate the situation and report to the Ex. Com. that it might make recommendation on the same. His report explains itself. I judge that Kangkei Station has also written you on the subject.

*L* No. 163. That the request of Seoul Station concerning the proposed visit of Dr. & Mrs. Avison to the U.S. be transmitted, without the approval of the Executive Committee, to the Mission for its vote.

The vote of the Mission on this request is-  
Affirmative 21. Negative 24. Not Voting 7. Not Passed.

In transmitting this to the Mission the Exec. Com. sent also the information which it had that while the request so far as it came before the Mission was that Dr. Avison might raise funds for the Medical work in Korea yet that the primary purpose was that he might raise funds for the Chosen Christian College and that it was from the Board of Directors of that college the request originated. There accompanied it also a letter from Dr. Avison on the subject in which this was stated.

The attitude of the Exec. Com. and the negative vote of the Mission does not mean that we do not support the actions and requests of the Annual Meeting for our Medical work. We would be glad to have those requests granted and the funds raised, but the plans proposed by Seoul Station and Dr. Avison include factors not discussed at Annual Meeting and were secondary to the primary purpose of raising funds for the Seoul College, towards which the position of the Mission is well known to you.

I enclose a copy of Seoul Station's letter to the Exec. Com. that you may have the proposition as placed before the Mission.

The information in your last letters concerning the failure to secure Dr. Galbreath and Mr. David Soltau for Korea brings greatest disappointment. We do most earnestly hope you may find others for these places notwithstanding the War conditions.

With kindest regards

Very Sincerely

*Samuel A. Moffett*

Temporary Chairman Exec. Com.

Miss Anderson has reached Pyongyang, Mr. & Mrs. Anderson have reached Andong, and Miss Rehrer left here two days ago for Kangkei which she has probably safely reached as with Mrs. Soltau and baby she was to go in the tender of a motor cycle and get there in one day.



while here with us may still be interceding for this Conference. She once told me that before she was actively engaged in the work she spent her Sunday afternoons in prayer for the workers, and the Wonsan missionaries have testified how large a factor her prayers had been in preparing the hearts of the missionaries for the great Wonsan Revival of 1905-6. She was so filled with Jesus Christ that it was a benediction to be with her. She often told me how God had been laying the future of the Wonsan Bible Conference on her heart and how she was praying that God would make it a real Keswick for the East, a place where God would specially pour out His Holy Spirit upon missionary workers. I believe her prayers have brought down much of what we are now enjoying on Wonsan Beach in our Conference days."

After Miss McCully's remarks Dr. Noble on behalf of the Wonsan Beach Association and Bible Conference presented the following resolution to be forwarded to Dr. Ross as an expression of their deep sympathy:—

TO DR. J. B. ROSS FROM THE WONSAN BEACH ASSOCIATION AND  
THE WONSAN BIBLE CONFERENCE, AUGUST 12, 1917.

Whereas, Mrs. J. B. Ross, who for 16 years was a missionary in Wonsan, has been called to her reward leaving a bereaved family and many sorrowing friends, and,

Whereas, during her life in Wonsan she contributed largely, not only to the success of the Church, but also, by her consecrated life and direct activities was a leading force in establishing and maintaining the Annual Bible Conference of Wonsan, which had so great an influence in promoting the national and international revival of 1905-7, and,

Whereas, we the members of the Wonsan Beach Association of which she was a member, and members of the Wonsan Beach Bible Conference and also the Wonsan Missionary Community, feel this loss as a personal deep sorrow,—

Resolved;—that we express our profound sympathy to Dr. Ross and other members of the bereaved family and assure them of our earnest prayers that God's sustaining arm may be beneath them in these days of sorrow; and further that we state the fact of our faith that the influence of her life and labors in Korea will continue through the years to the salvation of this people.

### THE PRESBYTERIAN GENERAL ASSEMBLY.

The Sixth General Assembly of the Presbyterian Church of Chosen was held in the Seung Dong Presbyterian Church, Seoul, Saturday evening, Sept. 1st, the officers of the Assembly were Chosen, Rev. S. J. Han of Masampo was made moderator and Rev. S. H. Hong of Taiku vice Moderator, and Rev. T. N. Chang of Wi Ju was made Clerk. Out

of the 195 members of the Assembly, 76 were ordained Korean pastors, 76 Korean elders, and 43 were Missionaries,—the representatives of the American North and South Mission's and the Canadian and Australian Missions. The statesman's report showed that the Assembly represented a united Presbyterian Church of Chosen of 150 Pastors; 620 elders; 340 fully organized and 1,659 partially organized churches, 61,618 Communicant members, and a total of 149,640 adherents.

The affairs of the Presbyterian Korean Mission to Shantung, China, took a large part of the time of the Assembly. The whole Assembly was encouraged by the reports of the Mission Board and of Rev. H. W. Pang who came especially from China to present the needs of the work to the Assembly. Much concern had been felt list the quitting of the Shantung work by two of the former missionaries because their financial requests were not granted, might mean the end of the work there. But the reports showed that the large group in Naiyang had not been injured by their leaving. When Rev. T. R. Pak, the original founder of the mission, sick in body but determined in heart that the work should go on, went back with reinforcements, he was received like an apostle of the early church. It seems wonderful the high place that is actually accorded to these Korean men by the Chinese, who look up to them as their teachers and apostles. Much interest was aroused by the request of the Mission Board that Rev. S. H. Hong of Taiku be appointed by the Assembly to go to China as a missionary. The request was approved and Mr. Hong who is one of the most prominent leaders of the church is now preparing to go into this new life work. The endeavors of the Korean missionaries to into Chinese territory the same kind of a church life with its high ideals concerning preachings, giving, sabbath observance and temperance as they have grown to love in their own land, is encouraging. The whole church was called to new prayer and effort to make this Shantung mission a success and a blessing.

Another matter of general interest was the action of the Assembly upon the proposed federation of the Korean Presbyterian and Methodist Churches. The Committee in charge of the matter brought in a favorable report, suggesting a tentative constitution for a Federal Council to consist of forty members, twenty Presbyterian and twenty Methodist. The Assembly approved the report, adopted the constitution for one year, and elected twenty of its members to represent it upon the Federal Council. It is hoped that this new body may lead to closer fellowship, and union in much general church work. It will probably guarantee the preservation of former comity arrangements and division of territory. If gradually the hearts of the two denominations so incline, it may be the fit institution to enable the Koreans to form the one Korean Evangelical Church towards which so much prayer and effort have been directed since 1905 when the Missionaries of Korea formed their General Council.

The work among the Manchurian Churches came in for large study and attention. One evening was given up to reports from the Korean Home Missionaries working there. The Northern Presbyterian Mission is planning a new station in the heart of this Manchurian work and Rev.



and Mrs. T. S. Soltau and Rev. and Mrs. W. T. Cook have been assigned to the work.

The regular committees all had a part in the work of the Assembly. Their reports were full of interest especially to those in vital contact with the problems of this great and aggressive church. The business like and lawful way in which the Korean officials of the Assembly were able to handle the important affairs of so large a body of insistant delegates, gives promise of a bright future for this the ruling body of the Presbyterian Church of Korea.

H. E. BLAIR.

### THE SCHOOL BELL CALLS.

This is the season when, in America, the sound of the school bell is heard in the land and every magazine cover blossoms forth with the pig-tailed girl and the bare foot boy toiling up the hill to the little red school house.

Some college professor has said that one may organize a first rate college with a log held down at either end by a pupil and a teacher, respectively. You may take the word of a school ma'am that only two things are absolutely essential for a primary or grammar school; a school bell and examinations. Contrary to popular opinion, the bell is the bane of a teacher's life and the joy of a scholar's heart. One may bribe the most obstreperous boy or reward the most angelic child by allowing him to clang forth the summons to toil to his fellow sufferers. To steal away from the baseball game, clang the bell, and turn to meet the coming onslaught shrieking "Nigger baby. Nigger baby!" at the last one to plunge in at the school gate, is the height of joy. Just why the school ma'am should dislike it so, I cannot say, for it is her one symbol of power. Perhaps because it is a symbol of indoors, books, desks, and boards, and she longs for the time when lessons can be learned and taught out of doors.

Examinations are a terror to both pupils and teacher but to the fond parent a great joy. Toil and sweat and groans are in the preparation and writing; groans and sweat and toil in the correcting and grading; but what happiness to father and mother to have these concrete, "sum totals" of knowledge with their A's, E's, and G's tucked away in a top drawer or sent to the folks back home to show that even in Korea children may know their R's as well as their P's and Q's.

What does it matter if we learn that, "the Phillipian Islands and Indigo China are South of Asia" or that "Doctors give interjections of serum" or that "Sockjaw is caused by the tetanus worm"?

With a school bell as a beginning and examinations to follow one may have a school anywhere.

Here in Korea during the past year we have had at least half a dozen schools where children of two or more families and one or more

teachers have answered the call of the school bell—and of family schools where children have learned to love knowledge and to seek it, there are more than we can easily count.

Our little schools are often called missionary training schools. I wonder how many of us know as much as we should about the schools and whether they are really good training schools. Do we know as much about our little American and British Schools as we do about the Korean? One school visitors' register shows the names of over a hundred visitors during 1916-17. Of these nearly eighty are Japanese and about half the remainder tourists. Don't judge a school by its monthly report cards.

We are apt to accept two things as foregone conclusions: first, that in their pupils, the teachers of missionary children have unusually good material with which to work, and second, that being so far from home we cannot hope that our children shall get the most efficient schooling. We rather think we must be satisfied if their training is merely good. The last conclusion is as untrue as the first is true. We have sent children home to school in East, West, and Middle States, and so far as I can learn not one has been conditioned.

Our Seoul and Pyengyang schools follow the New York system. In Pyengyang in the upper grades Regent's examinations were given this year. Six pupils took the Regent's examinations and passed them; four of them getting a standing of over ninety in each subject.

If we could look into the past year's record of all the boys and girls who once went to our schools in Korea and are now in America I believe we would find not one had lost by their study here. Though our beginnings in books and equipment were small the lessons have been learned and the minds have developed.

Some of our boys and girls are already back in Korea at work and we know that more are coming in the next few years. We do not decide just what life work we intend to take up, at the advanced age of twelve or fourteen, but I am sure the germs of growing desire are then in our hearts. When the year of decision does come and we enter upon the life work we look back and say, "This is what I always wanted to do." So I believe our schools by their presence alone, have helped, are helping to make decisions for Christ and His work. Fathers and mothers can keep the children near to them so much longer since we have schools. Though the schools were not the best, the influence of home would far outweigh any advantage gained by sending the little ones far away to study. When home, and schools, and playmates, are working together, as they are here, in Christ, we can train boys and girls in whom we can always have joy.

Our schools are really missionary training schools in a second way. Five former teachers are now missionary wives, one is a missionary, and for those who are now teaching the mission work has an insistent call. The life of the missionary family, the great need of the Koreans, the joy of the work and the knowledge of God's presence in it, exert an ever present tug on the hearts of both children and teachers.

Our schools are good in proportion as they help to make possible



1917 to 1919

## Four Missionaries Publish Magazine

By Richard Rutt

Enthusiasts for western literature on Korea should not neglect the *Korea Magazine*. It is now a very rare book.

It appeared first in January 1917, edited by four missionaries in Seoul: W.G. Cram and W.A. Noble of the Methodist mission, J.S. Gale of the Northern Presbyterian mission and S.A. Beck of the American Bible Society.

It appeared regularly every month till April 1919, when it suddenly ceased publication. No warning was given. If there was any connection with the March 1st demonstrations, it is not clear. There is no suggestion that there was any financial crisis.

The purpose of the magazine was stated rather vaguely in the first issue. There was already a monthly magazine edited by and for missionaries in Seoul: the *Korea Mission Field*. During its long history there were times when it was a very good magazine, but hints in the *Korea Magazine* suggested that the editors thought the *Korea Mission Field* ought to smarten itself up and broaden its scope.

At all events, when the *Korea Mission Field* changed its format in January 1918 and adopted some features of the *Korea Magazine*, the editors of the latter politely complimented the *Mission Field* on this sincere flattery.

Both magazines were printed by the YMCA press in Seoul, and some writers contributed to them both. The *Korea Magazine*, however, avoided theology and direct reporting on church and missionary life. It was interested in culture, education, and the modern development of Korea.

Education was duly dealt with, but modern development in other fields was only occasionally and skimpily treated. Culture had the lion's share of the space. Seoul tradesmen patronized the advertisement pages generously.

Each issue contains an installment of a serial story. Two such stories were published: *Blazing the Trail* by "Earl Ray" in eighteen installments, and *The Crimson Dawn* in nine instalments. *The Crimson Dawn* finished in the last issue (April 1919).

But the bulk of the articles were unsigned, and most of them can be identified as Gale's work. He signed one or two pieces, and used pseudonyms for others, but from 1918 onwards he was contributing so much of each issue that he left the work unsigned. His style is unmistakable: racy, jocular, often slipshod, full of personal mannerisms such as the use of "literati" as a singular noun, and the inversion of subject and predicate.

The subject-matter also betrays him. There are eight articles about Korea's famous women: every one of them is a figure from Chinese history or legend. There are many stories about ghosts, dreams, fairies, and faithful women.

There are translations from more than thirty Korean writers. One poem has a tart note above it telling the reader that if he cannot explain some of the ideas in it (for instance "Wide Cool Palace") then he is an ignoramus on Korean affairs.

There is a letter from the eighteenth century Hong Yang-ho, who had visited a Catholic church in Peking and writes to a friend in China about his perplexities concerning Christianity; an article about a book of poems that belonged to Thomas Hong, a Catholic martyr of 1866, an amusing verse by Yi Kyu-bo of Koryo about his baldness, and an ornate poem about a peony by the same poet; and serialized versions of Sin Chae-hyo's *Chunhyangga* and Kim Chang-op's diary of an eighteenth century embassy to Peking.

The anecdotes, mostly from Song Hyon (fifteenth century) are curiously trivial when rendered into English. One of the funniest tells how a gullible monk of Koryo times was tricked by a young official who having stripped and had dragon scales painted on his naked body, appeared to the monk and lured him to a ducking. There are groups of old Chinese poems about flies and lice, and some charming ones about cats and dogs.

Recondite information comes in the translation of a prophecy by the Buddha, recorded in the Diamond Sutra, that five centuries after his day would come the Blessed One with the fullness of truth and

there was any connection with the March 1st demonstrations, it is not clear. There is no suggestion that there was any financial crisis.

The purpose of the magazine was stated rather vaguely in the first issue. There was already a monthly magazine edited by and for missionaries in Seoul: the *Korea Mission Field*. During its long history there were times when it was a very good magazine, but hints in the *Korea Magazine* suggested that the editors thought the *Korea Mission Field* ought to smarten itself up and broaden its scope.

At all events, when the *Korea Mission Field* changed its format in January 1918 and adopted some features of the *Korea Magazine*, the editors of the latter politely complimented the *Mission Field* on this sincere flattery.

Both magazines were printed by the YMCA press in Seoul, and some writers contributed to them both. The *Korea Magazine*, however, avoided theology and direct reporting on church and missionary life. It was interested in culture, education, and the modern development of Korea.

Education was duly dealt with, but modern development in other fields was only occasionally and skimpily treated. Culture had the lion's share of the space. Seoul tradesmen patronized the advertisement pages generously.

Each issue contains an installment of a serial story. Two such stories were published: *Blazing the Trail* by "Earl Ray" in eighteen installments, and *The Crimson Dawn* in nine instalments. *The Crimson Dawn* finished in the last issue (April 1919).

Both stories are rather slow-moving, and both are conversion stories about Christian Koreans. It is not clear who wrote them, though the style suggests that neither was written by Gale.

The educational articles describe in detail the schools of Seoul at that time, from the kindergartens to the high schools — the present Kyonggi, Hwilmun, and Paejae. There are a few book reviews, mostly rather dull.

Most issues contain one or two signed articles, ranging from the study of the Japanese language to reminiscences of Admiral Shufeldt's visit to Korea; and from an odd little piece written by W.E. Griffith (author of *Corea, the Hermit Nation*) in his old age to letters from a missionary's son on the Western Front.

Bishop Trollope contributed a delightful account of a Adam Schall's great *mappa mundi*, then kept at Pongsonsa. (I wonder if it is still there?) H.H. Underwood wrote about Namhan Sansong; W.C. Rufus about tobacco, traditional Korean magistrates, and a trip to Kyongju by motorcar in 1917; the English Father Smith about celadon. Every now and then translations of Post Office regulations were printed.

women: every one of them is a figure from Chinese history or legend. There are many stories about ghosts, dreams, fairies, and faithful women.

There are translations from more than thirty Korean writers. One poem has a tart note above it telling the reader that if he cannot explain some of the ideas in it (for instance "Wide Cool Palace") then he is an ignoramus on Korean affairs.

There is a letter from the eighteenth century Hong Yang-ho, who had visited a Catholic church in Peking and writes to a friend in China about his perplexities concerning Christianity; an article about a book of poems that belonged to Thomas Hong, a Catholic martyr of 1866, an amusing verse by Yi Kyu-bo of Koryo about his baldness, and an ornate poem about a peony by the same poet; and serialized versions of Sin Chae-hyo's *Chunhyangga* and Kim Chang-op's diary of an eighteenth century embassy to Peking.

The anecdotes, mostly from Song Hyon (fifteenth century) are curiously trivial when rendered into English. One of the funniest tells how a gullible monk of Koryo times was tricked by a young official who having stripped and had dragon scales painted on his naked body, appeared to the monk and lured him to a ducking. There are groups of old Chinese poems about flies and lice, and some charming ones about cats and dogs.

Recondite information comes in the translation of a prophecy by the Buddha, recorded in the Diamond Sutra, that five centuries after his day would come the Blessed One with the fullness of truth and salvation—a date that makes the prophecy applicable to Christ.

Traditional Korean playing cards (*tufon*), sixty to a pack, each card six inches long by half an inch wide, are described in an article which also tells how to gamble with them. (It is said that they still exist in country districts).

And who now knows how to multiply or divide with the help of *san-gaji*, or *sugaji*? They were the counting sticks used in Korean government offices, and were doubtless older than the abacus. Units, hundreds and tens of thousands were indicated by sticks laid vertically; tens, thousands, and hundreds of thousands by sticks laid horizontally. Five in any column was shown by a stick laid at right angles to the others.

The *Korea Magazine* is now more than half a century old. Parts of it read as though they come from a different planet, parts seem very modern. It takes note of the first world war as a background matter only. There is a mild apology for not reporting the March 1st demonstrations. Yet parts of it are intensely interesting, and all of it highly entertaining.



THE UNION CHRISTIAN COLLEGE  
AT PYENG YANG CHOSEN (KOREA)

APPEALS TO ITS FRIENDS FOR AN  
ENDOWMENT AS A MEMORIAL

TO THE

REV. GRAHAM LEE, D.D.

The late Rev. Graham Lee, D.D. was born at Rock Island, Ill., on June 2, 1861. He studied for a time at Lake Forest University, later graduating from Princeton University and The McCormick Theological Seminary. In 1892 he was appointed by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. as a missionary to Korea. In 1895 he was assigned along with Rev. S. A. Moffett, D.D. to open the station at Pyeng Yang and from that time until his failing health compelled him to give up the work, he was one of the most successful and indefatigable workers any Mission field has ever seen. "His greatest work was the revival of 1907, which stirred all Korea, cleansed the Church, and led thousands to a faith in Christ. He was the heart and soul of this movement which came from his own desire for a deeper spiritual experience and an uplift in prayer in which he was engaged for months before the revival broke on the Korean Church with its marvellous results." He worked incessantly to train leaders for the Church realizing that only thereby could the Church become indigenous to the land. Failing health compelled him to give up the work in 1912. The remainder of his life, until his death Dec. 2, 1916, was spent in America in an unsuccessful attempt to regain sufficient strength to return to the land of his adoption. Few men have made the deep impression upon the life of any Mission Church which he has.





REV. GRAHAM LEE, D.D. 1861-1916.



THE CITY CHURCH PRIMARY SCHOOL BUILDING,  
the last building which Dr. Lee helped to erect before failing health compelled  
him to leave Korea. Dr. Lee was one of the best built men  
among the missionary force.





FORMER ACADEMY BUILDING, in use until 1916.  
The College also began work in this building, removing to the present building  
in 1911. This building is now being used as the Library for the  
College, Academy and Union Presbyterian Theological  
Seminary. A small library of about 1,500  
volumes have been collected.

## HISTORY OF THE COLLEGE.

The Union Christian College at Pyeng Yang is the culmination of the system of Church primary and secondary schools begun in Pyeng Yang as early as 1898. At that time the Rev. Wm. M. Baird, D.D. organized a special normal class for some 18 boys who were especially desirous of fitting themselves for service in the Church. The number of students attending this normal class grew from year to year until it became necessary to organize regular primary, and secondary schools and the number of students then grew by leaps and bounds. At one time as many as 450 were enrolled. The Academy was organized in 1900 and from this sprang the College in 1906. From the Academy 340 students have graduated and from the College 61. At present 270 are enrolled in the Academy and 65 in the College.

The aim of the institution has been from the first to train up leaders for the Church. Believing that non Christians could be best reached through the direct preaching of the Gospel, it was not felt to be a necessary part of the missionary program for this country to teach non-believers in our schools. The latter were not denied an opportunity to study, however, but their enrollment was not encouraged. Hence practically all students to date have been Christians. The result of this policy has been to turn most of the graduates of both departments of the school to some form of Christian service, either to teaching in the Church primary or Mission secondary schools, or to direct evangelistic work. The extent to which this has gone in the College may be seen from the fact that of 59 living graduates, 45 are now engaged in these two lines of work, and the rest are all active in Church work while carrying on some other business.

Another encouraging and striking fact calls for notice. One out of every five College graduates is now at work as an evangelist or preacher. And one out of every seven is taking at the present time or has completed a Theological Seminary course. The entrance of so many College graduates into the ministry must of necessity soon set high standards of scholarship for the Christian ministry in Chosen.





COLLEGE BUILDING.

This building was erected in 1911 at a cost of \$15,000,000. The same building would have cost approximately \$50,000.00 in America. It has given excellent satisfaction, but is gradually becoming inadequate for the expanding work of the College.



1917 GRADUATING CLASS.

Of these graduates three have entered the Seminary, eight are teaching, and three are acting as personal secretaries to missionaries.



## RELIGIOUS ACTIVITIES OF THE STUDENTS.

The report of the President for 1917 says :—

“ The religious side of the Students' lives has not been neglected. In fact, the work which they have been able to do this year shows advance over the efforts of the past both in extent and intent. During the Christmas holidays twenty groups of College and Academy boys went out by twos and threes to churches in South Pyengan and Whanghai Provinces, holding Bible classes or special evangelistic campaigns. The reports without exception were enthusiastic and encouraging. In no place were less than five new believers reported. In others the number varied from five to one hundred. The total of new professions as a result of this campaign was 621. Surely if nothing else had been done by the College this year, this one effort would justify fully the existence of the institution. We believe that the spirit of God is present with us, and that His blessing is upon us.”



PREACHING BAND DURING THE LAST CHRISTMAS HOLIDAYS.

As a result of their preaching 621 new believers were brought into the Church. These students also hold special street and chapel services in the city of Pyeng Yang and in neighboring villages on Sunday and are used of God to lead many young men into the Church.



AN APPEAL FOR AN ENDOWMENT FUND OF \$100,000.00  
FOR THE UNION CHRISTIAN COLLEGE, PYENG YANG, CHOSEN, TO  
BE KNOWN AS THE GRAHAM LEE MEMORIAL  
ENDOWMENT.

I.—LOCATION.

The Union Christian College is located at Pyeng Yang, Chosen (Korea). The co-operating Missions are the Northern Presbyterian, the Southern Presbyterian, and the Australian Presbyterian. Pyeng Yang has been the radiating center of the great Christian movement of the land. Korea is divided by comity agreement among the occupying Missions. The population of the territory of the Missions co-operating in the college is 8,050,000; the Christian constituency of the territory is 133,345; gathered into 1897 churches. The Korean Presbyterian Church has 113 Korean pastors, and 490 elders in this territory, organized into seven Presbyteries, and is under its own General Assembly.

Pyeng Yang City has a population of 43,600 Koreans and 10,000 Japanese. It has seven Presbyterian Churches, three Methodist, and one Congregational for Koreans besides others for Japanese, a total of thirteen. The Christian constituency of the city is about 8,000. Few cities in Mission lands can count 13 Protestant Churches with a constituency of 15% of the population. In the immediately tributary territory there are 756 churches, with a believing constituency of 84,793, under the care of 89 Korean pastors.

II.—HISTORY OF THE INSTITUTION.

The College was founded in 1906, after the Primary School system of the Korean Church and the Academy system of the individual Missions had been thoroughly organized. It now has a good building. Land, recitation hall, and industrial shops are valued at about \$35,000.00. In direct



The First College Glee Club to tour Chosen.



connection with it is the largest Mission Boys' Academy in the country with an enrollment at present of 270. During the eleven years since the College was established, 291 different students have been enrolled with a total enrollment for this period of 636, while sixty one students have been graduated. Of these fifty nine are now living, and of them, eleven are now in the Theological Seminary or out in Church work; twenty-eight are teachers in church schools or Mission academies, and the remaining twenty are personal helpers to missionaries and business men, all "pillars" in their local churches.

### III.—PURPOSE OF THE INSTITUTION.

The College has been founded and is operated on the basis of giving a Christian education to the sons of the Church, and the Gospel to the heathen. The immediate purpose of the institution is to train a strong, ardent, intelligent leadership for the Church as the evangelizing body for the country. This covers first, pastors, evangelists, and educationists; second, laymen, pillars in the Church of Christ, in all walks of business life. Non-Christian students are not excluded; they will be received if they apply. But in fact only Christians are in the student body. This body is itself a well organized society of active evangelists. Vacations are often voluntarily used to this end. Such efforts by student parties, in various districts, during the last Christmas Holidays alone resulted in 621 professed conversions.

### IV.—PRESENT CONDITIONS.

Since the opening up of the country by Japan, conditions have greatly changed. Education is regarded as a function of the State. Advanced standards and requirements are imposed, and the work inspected and controlled by the Government. The necessary increase in the current budget is not a matter wholly within our control. Other large, increasing expenses due to changing conditions make it impossible for the Missions to greatly increase their current appropriations. Last year, outside of missionary professors' salaries, the total appropriations from all co-operating Missions were \$488.00;



The Faculty and Students in 1917.



students fees were \$342.00 ; an income of \$830.00 for the institution. The current expenses were \$1,992.00. This year the appropriations are \$1,300.00, which with the estimated fees of \$400.00 make an income of \$1,700.00. The estimated expenditures are \$2,500.00. So far, the deficits have been met from private sources on the field, for the sake of the great work the institution is doing for Christ and the Church. To continue this however is not possible. Moreover a further increase in the budget of not less than \$4,000.00 will clearly be required in the near future if the institution is to continue.

#### V.—AN APPEAL TO THE STEWARDS OF CHRIST.

It is evident from the above that the institution cannot continue on its present income. It is equally clear that current appropriations from the co-operating bodies cannot supply the necessary amount. It is also true that such institutional work can operate only with some assured nucleus of income. We therefore, with confidence in Him whom we serve, Who already has done so great a work in this land, and Who never yet has failed to supply our necessities through the riches of His grace, appeal to the stewards of Christ in the home land. An endowment fund of \$100,000.00 will ensure the continuance of the institution, and the great work for Christ and His Church, which it is doing. The seeking of this has been authorized by the co-operating bodies. If there are those among you to whom perchance He may speak in the matter, we beg of you that you will come to the help of the Lord, and work with us, as we labor to build deep and strong, as Presbyterians believe they should be built, the foundations of the great coming Church of Christ in this land.

BOARD OF DIRECTORS OF THE  
UNION CHRISTIAN COLLEGE.



THE HELEN MARQUIS MEMORIAL ACADEMY BUILDING.

Erected in 1916 at a cost of \$15,000.00. This building is now occupied by the Boys' Academy, which until a few months ago was compelled to meet in small, poorly equipped quarters.





THE 2,050 CHRISTIAN STUDENTS studying in the Christian Schools of Pyeng Yang City.  
Probably one of the largest assemblages of Christian students ever held in any Mission land to date.



THE ANNA DAVIS MEMORIAL INDUSTRIAL PLANT in which more than 100 students in the College and Academy annually are enabled to earn a portion of the funds required to give them an education.





